[illegible]

Composed by the

[illegible] ASSEMBLY

OF

DIVINES

WITH THE

Proofs thereof out of the

SCRIPTURES,

In Words at Length.

Which are either some of the formerly quoted Places, or others gathered from their other Writings, will fitted both for Brevity and Clearness, to that their form of sound words.

For the benefit of Christians in General, and of Youth and Children in understanding, in Particular, that they may with more ease acquaint themselves with the Truth according to the Scriptures, and with the Scriptures themselves.

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THE SHORTER

Catechism

OF THE

Reverend Assembly

OF

DIVINES:

WITH THE

Proofs thereof out of the

SCRIPTURES

In Words at Length.

QUESTION.

WHat is the chief End of Man?

A. Mans chief End is to glorifie God *a*, and to enjoy him for ever *b*.

a 1 Cor. 10. 31. *Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.*

b Psal. 73. 25. *Whom have I in heaven, but thee?*

and there is none upon Earth that I desire besides thee. 26. *My flesh and my heart faileth, but God is the strength of my heart, and my portion for ever.*

2 Q. **What Rule hath God given to direct us how we may glorifie and enjoy him?**

A. The Word of God (which is contained in the Scriptures of the Old and New Testament *c*), is the only Rule to direct us how we may glorifie *d*, and enjoy him *e*.

c Eph. 2. 20. *And are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief Corner-stone.*

d 2 Tim. 3. 16. *All Scripture is given by Inspiration of God, and is profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness.*

e 1 John 1. 3. *That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father and with his Son Jesus Christ.*

3 Q. **What do the Scriptures principally teach?**

A. The Scriptures principally teach, what man is to believe concerning God, and what duty God requires of man *f*.

f 2 Tim. 1. 13. *Hold fast the form of sound words, which thou hast heard of me, in Faith and Love, which is in Christ Jesus.*

4 Q. **What is God?**

A. God is a Spirit *g*, Infinite *h*, Eternal *i*, and Unchange-

Unchangeable *k*, in his Being *l*, Wisdom *m*, Power, Holiness *n*, Justice, Goodness, and Truth *o*.

g Joh. 4. 24. *God is a Spirit, and they that worship him, must worship him in Spirit, and in Truth.*

h Job 11. 7. *Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?*

i Psal. 90. 2. *From Everlasting, to Everlasting, thou art God.*

k Jam. 1. 17. *The Father of Lights, with whom there is no variableness, neither shadow of Turning.*

l Exod. 3. 14. *And God said unto* Moses, *I Am that I Am; and he said, thus shalt thou say unto the Children of Israel,* I AM *hath sent me unto you.*

m Psal. 147. 5. *Great is our Lord, and of great power, his understanding is infinite.*

n Rev. 4. 8. *Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.*

o Exod. 34. 6. *The Lord, the Lord God, merciful, and gracious long-suffering, and abundant in goodness and truth.* 7. *Keeping mercy for thousands, forgiving iniquity, and transgression, and sin, and that will by no means clear the guilty.*

5 Q. **Are there more Gods than one?**

A. There is but one only *p*, the living and true God *q*.

p Deut. 6. 4. *Hear, O Israel, the Lord our God is one Lord.*

q Jer. 10 10. *But the Lord he is the true God, he is the Living God, and an Everlasting King.*

6 Q. How many Persons are there in the Godhead?

A. There are three persons in the Godhead, the Father, the Son, and the Holy Ghost *r*, and these three are one God, the same in substance, equal in power and glory *s*

r Mat. 28. 19. *Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.*

s 1 Joh. 5. 7. *For there are three that bear record in Heaven, the Father, the Word, and the Holy Ghost, and these three are one*

7 Q. What are the Decrees of God?

A. The Decrees of God, are his eternal purpose, according to the counsel of his own will, whereby for his own glory, he hath fore-ordained whatsoever shall come to pass *t*.

t Eph. 1. 11. *Being predestinated, according to the purpose of him who worketh all things after the counsel of his own will.* 12. *That we should be to the praise of his glory.*

8 Q. How doth God execute his Decrees?

A. God executeth his decrees in the Work of Creation *u*, and Providence *w*.

u Rev. 4. 11. *Thou hast created all things, and for thy pleasure they are and were created.*

w Dan. 4. 35. *He doth according to his will, in the army of Heaven, and among the Inhabitants of the Earth.*

9 Q. What is the Work of Creation?

A. The

A. The work of Creation, is Gods making all things *x* of nothing, by the word of his Power *y*, in the space of six days, & all very good *z*.

x Gen. 1. 1. *In the beginning, God created the Heaven and the Earth.*

y Heb. 11. 3. *Through faith we understand that the Worlds were framed by the Word of God, so that things which are seen, were made of things that do appear.*

z Gen. 1. 31. *And God saw every thing that he had made, and behold it was very good; and the Evening and the Morning were the sixth day.*

10 *Q.* How did God create Man?

A. God created Man male and female, after his own Image *a*, in knowledg, righteousness, & holiness *b*, with dominion over the Creatures *c*.

a Gen. 1. 27. *So God created man in his own Image, in the Image of God created he him, male and female created he them.*

b Col. 3. 10. *And have put on the new man, which is renewed in knowledg, after the Image of him that created him.*

Ephes. 4. 24. *And that ye put on the new man, which after God is created in righteousness and true holiness.*

c Gen. 1. 28. *And God blessed them, and God said unto them, Be fruitful and multiply, and replenish the Earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.*

11 Q. What are Gods works of Providence?

A. Gods works of Providence, are his most holy *d*, wise *e*, and powerfull *f* preserving and governing all his creatures, and all their actions *g*.

d Ps. 145. 17. *The Lord is righteous in all his ways, and holy in all his works.*

Isa. 28. 29. *This also cometh forth from the Lord of Hosts, which is wonderfull in counsel, and excellent in working.*

f Heb. 1. 3. *Upholding all things by the word of his power.*

g Psal. 103. 19. *His kingdom ruleth over all.*

Matth. 10. 29. *Are not two sparrows sold for a farthing? and one of them shall not fall to the ground without your Father.*

12 Q. What special act of Providence did God exercise towards man in the estate wherein he was created?

A. When God had created man, he entred into a Covenant of life with him, upon condition of perfect obedience *h*, forbidding him to eat of the Tree of the knowledg of good and evil, upon pain of death *i*.

h Gal. 3. 12. *And the law is not of faith, but the man that doth them shall live in them.*

i Gen. 2. 17. *But of the Tree of knowledg of good and evil, thou shalt not eat of it; for in the day thou eatest thereof, thou shalt surely die.*

13 Q. Did our first Parents continue

in

in the estate wherein they were created?

A. Our first Parents being left to the freedom of their own will, fell from the state wherein they were created, by sinning against God *k*.

k Eccles. 7. 29. *God hath made man upright, but they have sought out many inventions.*

14 Q. **What is sin?**

A. Sin is any want of conformity unto, or transgression of the Law of God *l*.

l 1 John 3. 4. *Whosoever committeth sin, transgresseth also the Law; for sin is the transgression of the Law.*

15 Q. **What was the sin whereby our first Parents fell from the estate wherein they were created?**

A. The sin whereby our first Parents fell from the estate wherein they were created, was their eating the forbidden fruit *m*.

m Gen. 3. 6. *And when the Woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise; she took of the fruit thereof, and did eat, and gave also to her husband, and he did eat.* 7. *And the eyes of them both were opened, and they knew that they were naked.* 8. *And* Adam *and his Wife hid themselves from the presence of the Lord, among the trees of the garden.*

16 Q. **Did all Mankind fall in Adam's first transgression?**

A. The Covenant being made with Adam not only

only for himself, but for his Posterity n, all Mankind descending from him by ordinary generation, sinned in him, and fell with him in his first transgression o.

n Gen. 1. 28. *And God blessed them, and God said unto them, Be fruitful and multiply, and replenish the Earth.*

Gen. 2. 16. *And the Lord God commanded the man, saying, Of every Tree in the Garden thou mayest freely eat.* 17. *But of the Tree of the knowledg of good and evil, thou shalt not eat of it; for in the day thou eatest thereof, thou shalt surely dye.*

o Rom. 5. 18. *By the offence of one, judgment came upon all men to condemnation.*

17 Q. **Into what estate did the fall bring Mankind?**

A. The fall brought Mankind into an estate of sin and misery p.

p Rom. 5. 12. *By one man, sin entred into the world, and death by sin, and so death passed upon all men, for that all have sinned.*

18 Q. **Wherein consists the sinfulness of that estate whereinto man fell?**

A. The sinfulness of that estate whereinto man fell, consists in the guilt of *Adams* first sin q, the want of Original Righteousness r, and the corruption of his whole nature, which is commonly called Original sin s, together with all actual transgressions, which proceed from it t.

q Rom. 5. 19. *By one mans disobedience many were made sinners.* r Rom.

r Rom. 3. 10. *There is none righteous, no not one.*

s Eph. 2. 1. *You hath he quickened, who were dead in trespasses and sins.*

Psal. 51. 5. *Behold I was shapen in iniquity, and in sin did my mother conceive me.*

t Mat. 15. 19. *For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false-witness, blasphemies.* 20. *These are the things which defile a man.*

19 Q. **What is the misery of that estate whereinto man fell?**

A. All Mankind by their fall, lost communion with God *u*, are under his wrath and curse *w*, and so made liable to all miseries in this life, to death it self, and to the pains of hell for ever *x*.

u Gen. 3. 8. *Adam and his Wife hid themselves from the presence of the Lord God, amongst the Trees of the Garden.* 24. *So he drove out the man.*

w Eph. 2. 3. *And were by nature children of wrath, even as others.*

Gal. 3. 10. *Cursed is every man that continueth not in all things which are written in the Book of the Law to do them.*

x Rom. 6. 23. *The wages of sin is death.*

Mat. 25. 41. *Then shall he say unto them on the left hand, Depart from me ye cursed into everlasting fire, prepared for the Devil and his angels.*

20 Q. **Did God leave all Mankind to**

to perish in the estate of sin and misery?

A. God having out of his meer good pleasure, from all eternity, elected some to everlasting life *y*, did enter into a Covenant of Grace, to deliver them out of the estate of sin and misery, and to bring them into an estate of Salvation by a Redeemer *z*.

y Eph. 1. 4. *According as he hath chosen us in him, before the foundation of the World.*

z Rom. 3. 21. *But now the righteousness of God, without the law is manifested, being witnessed by the Law and the Prophets.* 22. *Even the righteousness of God, which is of Faith by Jesus Christ, unto all, and upon all them that believe.*

21 Q. **Who is the Redeemer of Gods Elect?**

A. The only Redeemer of Gods Elect is the Lord Jesus Christ *a*, who being the eternal Son of God, became man *b*, and so was, and continueth to be God and man, in two distinct natures, and one person *c*, for ever *d*.

a 1 Tim. 2. 5. *For there is one God, and one Mediator between God and Man, the Man Jesus Christ.*

b Joh. 1. 14. *And the Word was made flesh, and dwelt among us.*

c Rom. 9. 5. *Whose are the Fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever.*

d Heb. 7. 24. *But this man, because he continueth*

continueth ever, hath an unchangeable Priesthood.

21 Q. **How did Christ, being the Son of God, become man?**

A. Christ the Son of God became man, by taking to himself a true body *e*, and a reasonable soul *f*, being conceived by the power of the Holy Ghost, in the womb of the Virgin *Mary*, and born of her *g*, and yet without sin *h*.

e Heb. 2. 14. *For as much then as the children are partakers of flesh and blood, he also himself likewise took part in the same.*

f Mat. 26. 38. *Then saith he unto them, My soul is exceeding sorrowful even unto death.*

g Luk. 1. 31. *Behold thou shalt conceive in thy womb, and bring forth a Son, and shalt call his Name Jesus.* 35. *The holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee.*

h Heb. 7. 25. *Such a high Priest became us who is holy, harmless, undefiled, separate from sinners.*

22 Q. **What Offices doth Christ execute as our Redeemer?**

A. Christ as our Redeemer executeth the offices of a Prophet *i*, of a Priest *k*, and of a King *l*, both in his estate of Humiliation and Exaltation.

i Act. 3. 22. *Moses truly said unto the fathers, a Prophet shall the Lord your God raise up unto you of your brethren, like unto me, him shall ye hear in all things whatsoever he shall say unto you.*

k Heb. 5. 6. *Thou art a Priest for ever, after the order of Melchisedec.*

l Psal. 2. 6. *Yet have I set my King upon my holy hill of Sion.*

24 Q. How doth Christ execute the office of a Prophet?

A. Christ executeth the office of a Prophet, in revealing to us *m*, by his Word *n*, and Spirit *o*, the will of God for our salvation.

m Joh. 1. 18. *No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.*

n Joh. 20. 31. *These things are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through his Name.*

o Joh. 14. 26. *The Comforter, which is the holy Ghost, whom the Father will send in my Name, he shall teach you all things.*

25 Q. How doth Christ execute the office of a Priest?

A. Christ executeth the office of a Priest in his once offering up of himself a sacrifice to satisfie Divine Justice *p*, and reconcile us to God *q*, and in making continual intercession for us *r*.

p Heb. 9. 28. *Christ was once offered to bear the sins of many.*

q Heb. 2. 17. *In all things it behoveth him to be made like unto his brethren, that he might be a merciful and faithful high Priest, in things pertaining*

to

to God, to make reconciliation for the ſins of the people.

r Heb. 7. 25. *He is able to ſave them to the uttermoſt, that come unto God by him, ſeeing he ever liveth to make interceſſion for them.*

26 Q. **How doth Chriſt execute the office of a King?**

A. Chriſt executeth the office of a King, in ſubduing us to himſelf *s*, in ruling and defending us *t*, and in reſtraining and conquering all his and our Enemies *u*.

s Pſal. 110. 3. *Thy people ſhall be willing in the day of thy power.*

t Iſa. 33. 22. *The Lord is our Judg, the Lord is our Law-giver, the Lord is our King, he will ſave us.*

u 1 Cor. 15. 25. *For he muſt reign till he hath put all Enemies under his feet.*

27 Q. **Wherein did Chriſts Humiliation conſiſt?**

A. Chriſts humiliation conſiſted in his being born, and that in a low condition *w*, made under the Law *x*, undergoing the miſeries of this life *y*, the wrath of God *z*, and the curſed death of the croſs *a*, in being buried, and continued under the power of death for a time *b*.

w Luk. 2. 7. *And ſhe brought forth her firſt born Son, and wrapped him in ſwadling Clothes, and laid him in a manger.*

x Gal. 4. 4. *God ſent forth his Son, made of*

a woman, made under the Law.

y Isa. 53. 3. *He is despised and rejected of men, a man of sorrows, and acquainted with grief.*

z Matth. 27. 46. *And about the ninth hour, Jesus cried with a loud voice, My God, my God, why hast thou forsaken me?*

a Phil. 2. 8. *He humbled himself, and became obedient unto death, even the death of the Cross.*

b Matth. 14. 40. *As Jonas was three days and three nights in the Whales Belly, so shall the Son of man be three days and three nights in the heart of the earth.*

28 Q. **Wherein consisteth Christs Exaltation?**

A. Christs Exaltation consisteth in his rising again from the dead on the third day *c*, in ascending up into heaven, and sitting at the right hand of God the Father *d*, and in coming to judg the world at the last day *e*.

c 1 Cor. 15 4. *And that he was buried, and that he rose again the third day, according to the Scriptures.*

d Mark 16. 19. *So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.*

e Acts 17. 31. *He hath appointed a day in the which he will judg the world in righteousness, by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead.*

29 Q. **How are we made partakers of the Redemption purchased by Christ?**

A. We are made partakers of the Redemption purchased by Christ, by the effectual application of it to us *f*, by his holy Spirit *g*.

f Joh. 1. 12. *As many as received him, to them gave he power to become the Sons of God.*

g Tit. 3. 5. *Not by works of Righteousness which we have done, but according to his mercy he saved us, by the washing of Regeneration, and renewing of the Holy Ghost. 6. Which he shed on us abundantly through Jesus Christ our Saviour.*

30 Q. **How doth the Spirit apply to us the Redemption purchased by Christ?**

A. The Spirit applieth to us the Redemption purchased by Christ, by working Faith in us *h*, and thereby uniting us to Christ in our Effectual Calling *i*.

h Eph. 2. 8. *By grace you are saved through faith, and that not of your selves, it is the gift of God.*

i Ephes. 3. 17. *That Christ may dwell in your hearts by faith.*

1 Cor. 1. 9. *God is faithful, by whom ye were called into the fellowship of his Son Jesus Christ.*

31 Q. **What is Effectual calling?**

A. Effectual Calling, is the work of Gods Spirit *k*, whereby convincing us of our sin and misery *l*, enlightning our minds in the knowledg of Christ *m*, & renewing our wills *n*, he doth perswade and enable us to embrace Jesus Christ freely offered to us in the Gospel *o*.

k 2 Tim. 1. 9. *Who hath saved us, and called us with an holy calling.*

l Act. 2. 37. *Now when they heard this, they were pricked in their hearts, and said unto* Peter, *and to the rest of the Apostles, Men and Brethren, what shall we do?*

m Act. 26. 18. *To open their Eyes, and to turn them from darkness to light, and from the power of Satan unto God.*

n Ezek. 36. 26. *I will take away the stony heart out of your flesh, and I will give you a heart of flesh.*

o Joh. 6. 44. *No man can come unto me, except the Father which hath sent me, draw him.* 45. *Every man that hath heard, and hath learned of the Father, cometh unto me.*

32 Q. **What benefits do they that are effectually called, partake of in this life?**

A. They that are effectually called, do in this life partake of Justification *p* Adoption *q*, Sanctification, and the several benefits which in this life do either accompany, or flow from them?

p Rom. 8. 30. *Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified.*

q Eph. 1. 5. *Having predestinated us to the adoption of children, by Jesus Christ unto himself.*

r 1 Cor. 1. 30. *Of him ye are in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.*

33 Q.

33 Q. What is Justification?

A. Justification is an Act of Gods Free-grace, wherein he pardoneth all our sins *s*, and accepteth us as righteous in his sight *t*, only for the righteousness of Christ imputed to us *u*, and received by faith alone *w*.

s Eph. 1. 7. *In whom we have redemption through his blood; the forgiveness of sins, according to the riches of his grace.*

t 2 Cor. 5. 21. *For he hath made him sin for us, that knew no sin, that we might be made the righteousness of God in him.*

u Rom. 5. 1. *As by one mans disobedience many were made sinners, so by the obedience of one shall many be made righteous.*

w Gal. 2. 16. *Knowing that a man is not justified by the works of the Law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ.*

34 Q. What is Adoption?

A. Adoption is an Act of Gods Free-grace *x*, whereby we are received into the number, and have right to all the priviledges of the Sons of God *y*.

x 1 Joh. 3. 1. *Behold what manner of love the Father hath bestowed upon us, that we should be called the Sons of God!*

y Joh. 1. 12. *As many as received him, to them gave he power to become the Sons of God, even to them that believe on his Name.*

Rom. 8. 17. *And if children, then heirs, heirs of God, and joint-heirs with Christ.*

35 Q. **What is Sanctification?**

A. Sanctification is the work of Gods free-grace *z*, whereby we are renewed in the whole man, after the image of God *a*, and are enabled more and more to dye unto sin, and live unto righteousness *b*.

z 2 Tim. 2. 13. *God hath from the beginning chosen you to salvation, through sanctification of the Spirit.*

a Eph. 4. 24. *And that ye put on the new man, which after God is created in righteousness and true holiness.*

b Rom. 8. 1. *There is therefore now no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the spirit.*

36 Q. **What are the benefits which in this life do either accompany or flow from Justification, Adoption, and Sanctification?**

A. The benefits which in this life do accompany or flow from Justification, Adoption, and Sanctification, are assurance of Gods love, peace of conscience, joy in the holy Ghost *c*, increase of grace *d*, and perseverance therein unto the end *e*.

c Rom. 5. 1. *Being justified by faith, we have peace with God through our Lord Jesus Christ.* 2. *By whom also we have access by faith into this grace wherein we stand, and rejoyce in hope of the glory of God.* 5. *And hope maketh not ashamed, because the*

love

love of God is shed abroad in our hearts through the Holy Ghost which is given unto us.

d Prov. 4. 18. *The path of the just is as the shining light, that shineth more and more unto the perfect day.*

e 1 Joh. 5. 13. *These things have I written unto you that believe on the Name of the Son of God, that ye may know that ye have eternal life.*

37 Q. **What benefits do Believers receive from Christ at their death?**

A. The Souls of Believers are at their death made perfect in holiness *f*, and do immediately pass into Glory *g*, and their bodies being still united to Christ *h*, do rest in their Graves *i* till the Resurrection *k*.

f Heb. 12: 23. *And to the Spirits of just men made perfect.*

g Phil. 1. 23. *Having a desire to depart, and to be with Christ.*

h 1 Thes. 4 14. *Them also which sleep in Jesus, will God bring with him.*

i Isa. 52. 7. *He shall enter into peace; they shall rest in their beds, each one walking in his uprightness.*

k Job 19. 26. *And though after my skin, Worms destroy this body, yet in my flesh shall I see God.*

38 Q. **What benefits do Believers receive from Christ at the Resurrection?**

A. At the Resurrection, Believers being raised up in Glory *l*, shall be openly acknowledged and

acquitted in the day of judgment *m*, and made perfectly blessed in full enjoying of God *n*, to all Eternity *o*.

l 1 Cor. 15. 43. *It is sown in Dishonour; it is raised in Glory.*

m Mat. 10. 32. *Whosoever shall confess me before men, him also will I confess before my Father which is in Heaven.*

n 1 Joh. 3. 2. *When he shall appear, we shall be like him, for we shall see him as he is.*

o 1 Thes. 4. 17. *And so shall we ever be with the Lord.*

39 *Q.* **What is the duty which God requireth of Man?**

A. The duty which God requireth of man, is obedience to his revealed Will *p*.

p Mic. 6. 8. *He hath shewed thee, O man, what is good; and what doth the Lord require of thee; but to do justly, and to love mercy, and to walk humbly with thy God?*

50 *Q.* **What did God at first reveal unto man for the rule of his obedience?**

A. The rule which God at first revealed to man for his obedience, was the Moral Law *q*.

q Rom. 2. 14. *For when the Gentiles which have not the Law, do by nature the things contained in the Law; these having not the Law, are a Law unto themselves.* 15. *Which shew the work of the Law written in their hearts.*

41 *Q.* **Where is the Moral Law summarily comprehended?**

A.

A. The Moral Law is ſummarily comprehended in the Ten Commandments *r*.

r Deut. 10. 4. *And he wrote on the Tables according to the firſt Writing, the Ten Commandments.* Mat. 19. 19. *If thou wilt enter into life, keep the Commandments.*

42 Q. **What is the ſum of the Ten Commandments?**

A. The ſum of the Ten Commandments, is, to love the Lord our God with all our heart, with all our mind, and our neighbour as our ſelves *ſ*.

ſ Mat. 22 37. *Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy mind.* 38. *This is the firſt and great Commandment.* 39. *And the ſecond is like unto it, Thou ſhalt love thy neighbour as thy ſelf.* 40. *On theſe two Commandments hang all the Law and the Prophets.*

43 Q. **What is the Preface to the Ten Commandments?**

A. The Preface to the Ten Commandments is in theſe words, **I am the Lord thy God, which have brought thee out of the land of Egypt, out of the houſe of bondage** *t*.

t Exod. 20. 2.

44 Q. **What doth the Preface to the Ten Commandments teach us?**

A The Preface to the Ten Commandments teacheth us, That becauſe God is the Lord, and

our God and Redeemer, therefore we are bound to keep all his Commandments.

u Deut. 11. 1. *Thou ſhalt love the Lord thy God, and keep his charge, and his ſtatutes, and his judgments, and his Commandments alway.*

Luk. 1. 74. *That we being delivered out of the hands of our enemies, might ſerve him without fear.* 75. *In holineſs and righteouſneſs before him all the days of our lives.*

46 Q. **What is the firſt Commandment?**

A. The firſt Commandment, is, **Thou ſhalt have no other Gods but me.**

45 Q. **What is required in the firſt Commandment?**

A. The firſt Commandment requireth us to know *w*, and acknowledg God to be the only true God, and our God *x*, and to worſhip and glorifie him accordingly *y*.

w 1 Chron. 38. 9. *And thou Soloman my Son, Know thou the God of thy Fathers.*

x Deut. 26. 16. *Thou haſt avouched the Lord this day to be thy God, and to walk in his ways, and to keep his ſtatutes, and his Commandments, and his judgments, and to hearken to his voice.*

y Mat. 4. 10. *Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve.*

47 Q. **What is forbidden in the firſt Commandment?**

A. The firſt Commandment forbiddeth the denying *z*, or not worſhipping and glorifying the true

true God as God *a*, and our God *b*, and the giving that worſhip and glory to any other, which is due to him alone *c*.

a Pſal. 14. 1. *The fool hath ſaid in his heart, there is no God.*

a Rom. 1. 20. *So that they are without excuſe;* 21. *Becauſe that when they knew God, they glorified him not as God.*

b Pſal. 81 11. *But my people would not hearken unto my voice, and Iſrael would none of me.*

c Rom. 1. 25. *Who changed the truth of God into a lye, and worſhipped and ſerved the creature, more than the Creator, who is bleſſed for ever.*

48 Q. **What are we eſpecially taught by theſe words (Before me) in the firſt Commandment?**

A. Theſe words (**Before me**) in the firſt Commandment, teach, that God who ſeeth all things, taketh notice and is much diſpleaſed with the ſin of having any other God *d*.

d Pſal. 44. 20. *If we have forgotten the name of our God, or ſtretched out our hands to a ſtrange God,* 21. *Shall not God ſearch out this?*

49 Q. **Which is the ſecond Commandment?**

A. The ſecond Commandment is, **Thou ſhalt not make unto thee any graven Image, or any likeneſs of any thing that is in heaven above, or that is in the earth beneath, or that is in the waters under the earth; thou ſhalt not bow down thy ſelf to them, nor ſerve them: for**

I the

the Lord thy God am a jealous God, visiting the iniquities of the fathers upon the children unto the third and fourth generation of them that hate me, and shew mercy unto thousands of them that love me, and keep my Commandments.

50 Q. What is required in the second Commandment?

A. The second Commandment requireth the receiving, observing *e*, and keeping pure and entire all such religious Worship and Ordinances, as God hath appointed in his Word *f*.

e Deut. 32. 46. *Set your hearts unto all the words which I testifie among you this day, which ye shall command your children to observe, to do all the words of this Law.*

Mat. 28. 20 *Teaching them to observe all things whatsoever I have commanded you.*

f Deut. 12 32 *What thing soever I command you, observe to do it, thou shalt not add thereto, nor diminish from it.*

51 Q. What is forbidden in the second Commandment?

A. The second Commandment forbiddeth, the worshipping of God by Images *g*, or any other way not appointed in his Word *h*.

g Deut. 4. 15. *Take ye therefore good heed unto your selves; for ye saw no manner of similitude in the day that the Lord spoke unto you in Horeb.* 16. *Lest you corrupt your selves, and make you a graven Image.*

h Col.

h Col. 2. 18. *Let no man beguile you of your re-ard, in a voluntary humility, and worshipping of ngels, intruding into those things which he hath not en, vainly puft up in his fleshly mind.*

52 Q. **What are the reasons annexed to the cond Commandment?**

A. The Reasons annexed to the second Com-ndment, are Gods Soveraignty over us *i*, his opriety in us *k*, and the zeal he hath to his own Worship *l*.

i Psal. 95. 2. *Let us come before his presence ith thanksgiving, and make a joyful noise unto im with Psalms.* 3. *For the Lord is a great God, and great King above all Gods.*

k Ps. 45. 11. *He is thy Lord, and worship thou im.*

l Exod. 34. 14. *Thou shalt worship no other God, r the Lord, whose name is Jealous, is a jealous God.*

53 Q. **Which is the third Commandment?**

A. The third Commandment is, **Thou shalt ot take the Name of the Lord thy God in ain; for the Lord will not hold him guiltless hat taketh his Name in vain.**

54 Q. **What is required in the third Com-nandment?**

A. The third Commandment requi eth the holy nd reverent use of Gods Name *m*, Titles, Attri-utes *n*, Ordinances *o*, Word *p*, and Works *q*.

m Psal 92. 2. *Give unto the Lord the glory due nto his Name.*

n Rev. 15. 3. *Great and marvellous are thy works, Lord*

Lord God Almighty, just and true are thy ways thou King of Saints. 4. *Who shall not fear thee, O Lord, and glorifie thy Name?*

o Eccles. 5. 1. *Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools.*

p Psal. 38. 2. *I will worship towards thy holy Temple, and praise thy Name for thy loving-kindness and for thy Truth: for thou hast magnified thy Word above all thy Name.*

q Job 36. 24. *Remember that thou magnifie his work which men behold.*

55 Q. **What is forbidden in the third Commandment?**

A. The third Commandment forbiddeth all prophaning, or abusing of any thing whereby God maketh himself known r.

r Mal. 2. 2. *If ye will not hear, and if ye will not lay it to heart, to give glory unto my Name, saith the Lord of Hosts, I will even send a curse upon you.*

56 Q. **What is the Reason annexed to the third Commandment?**

A. The reason annexed to the third Commandment is, that however the breakers of this Commandment may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgments s.

s Deut. 28. 58. *If thou wilt not observe to do all the words of this Law, that thou mayst fear this glorious and fearful Name, the Lord thy God.*

59 Then

9. *Then the Lord will make thy plagues wonderful.*

57 Q. Which is the fourth Commandment?

A. The fourth Commandment, is, Remember the Sabbath-day to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattel, nor the stranger that is within thy gate. For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it.

58 Q. What is required in the fourth Commandment?

A. The fourth Commandment requireth the keeping holy to God such set-times as he hath appointed in his Word, expressly one whole day in seven, to be a holy Sabbath to himself *t*.

t Deut. 19 30. *Ye shall keep my Sabbath, and reverence my Sanctuary. I am the Lord.*

Deut. 5. 12. *Keep the Sabbath day to sanctifie it, as the Lord thy God hath commanded thee.*

59 Q. Which day of the seven hath God appointed to be the weekly Sabbath?

A. From the beginning of the World to the Resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath *u*, and the first day of the week, ever since to continue to the end of the World, which is the Christian Sabbath *w*.

u Gen.

u Gen. 2. 3. *And God blessed the seventh day and sanctified it, because that in it he had rested from all his work which God created and made.*

w Act. 20. 7. *And upon the first day of the week, when the Disciples came together to break bread, Paul preached unto them.* Rev. 1. 10. *I was in the Spirit upon the Lords day.*

60 Q. **How is the Sabbath to be sanctified?**

A. The Sabbath is to be sanctified by an holy resting all that day, even from such wordly employments, and recreations as are lawful on other days *x*, and spending the whole time in the publick and private exercises of Gods Worship *y*, except so much as is to be taken up in the works of necessity, and mercy *z*.

x Lev. 23. 3. *Six days shall work be done but the seventh day is the Sabbath of rest, an holy convocation, ye shall do no work therein.*

y Psal 92. 1. *A Psalm, or Song for the Sabbath day. It is a good thing to give thanks unto the Lord, and to sing praises unto thy Name, O most High.* 2. *To shew forth thy loving-kindness in the morning, and thy faithfulness every night.*

z Mat. 12. 11. *What man shall there be among you that shall have one sheep, and if it fall into a pit on the Sabbath day, will not he lay hold on it and lift it out?* 12. *How much then is a man better than a sheep? wherefore it is lawful to do well on the Sabbath day.*

61 Q. **What is forbidden in the fourth Commandment?**

A

A. The fourth Commandment forbiddeth the omission or carelesse performance of the Duties required *a*, and the prophaning the day by idleness, or doing that which is in it self sinful *b*, or by unnecessary thoughts, words, or works, about worldly employments or recreations *c*.

a Mal. 1. 13. *Ye said also, behold what a weariness it is? and ye have snuffed at it, saith the Lord of Hosts; and ye brought that which was torn, and the lame, and the sick; thus ye brought an offering, should I accept this at your hands, saith the Lord?*

b Ezek. 23. 38. *They have defiled my Sanctuary in the same day, and have prophaned my Sabbaths.*

c Isa. 58. 13. *If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honourable, and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words.*

62 Q. **What are the Reasons annexed to the fourth Commandment?**

A. The Reasons annexed to the fourth Commandment are, Gods allowing us six days of the Week for our own employments *d*, his challenging a special propriety in the seventh *e*, his own example *f*, and his blessing the Sabbath day *g*.

d Exod. 31. 15. *Six days may work be done, but in the seventh is the Sabbath of rest.* 16. *Wherefore the children of Israel shall keep the Sabbath.*

e Lev. 23. 3. *Ye shall do no work therein, it*

is

is the Sabbath of the Lord in all your dwellings.

f Exod. 31. 17. *It is a sign between me and the Children of Israel for ever; for in six days the Lord made Heaven and Earth, and on the seventh day he rested and was refreshed.*

g Gen. 2. 3. *And God blessed the seventh day, and sanctified it.*

63 Q. **Which is the fifth Commandment?**

A. The fifth Commandment, is, **Honor thy Father, and thy Mother, that thy days may be long in the Land which the Lord thy God giveth thee.**

64 Q. **What is required in the fifth Commandment?**

A. The fifth Commandment requireth the preserving the honour, and performing the duties belonging to every one in their several places and relations, as Superiours *h*, Inferiours *i*, or Equals *k*.

h Eph. 5. 11. *Submitting your selves one to another in the fear of God.* 12. *Wives, submit your selves unto your own Husbands, as unto the Lord.* Eph. 6. 1. *Children obey your Parents in the Lord.* 5. *Servants, be obedient to them that are your Masters according to the flesh.*

i Rom. 13. 1. *Let every soul be subject to the Higher power.* Eph. 6. 9. *And ye Masters, do the same things unto them, knowing that your Master also is in Heaven.*

k Rom. 12. 10. *Be kindly affectionate one to another with brotherly love, in honour preferring one another.*

65 Q.

65 Q. **What is forbidden in the fifth Commandment?**

A. The fifth Commandment forbiddeth the neglecting or doing any thing against the honour and duty which belongeth to every one in their several places and relations *l*.

l Rom. 13. 17. *Render therefore to all their dues, tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour.* 18. *Owe no man any thing, but to love one another.*

66 Q. **What is the reason annexed to the fifth Commandment?**

A. The reason annexed to the fifth Commandment is, a promise of long life and prosperity (as far as it shall serve for Gods glory and their own good) to all such as keep this Commandment *m*.

m Eph. 6. 2. *Honour thy Father and thy Mother which is the first Commandment with promise) That it may be well with thee, and that thou mayest live long on the earth.*

67 Q. **Which is the sixth Commandment?**

A. The sixth Commandment is, **Thou shalt not kill.**

68 Q. **What is required in the sixth Commandment?**

A. The sixth Commandment requireth all lawful endeavours to preserve our own life *n*, and the life of others *o*.

n Eph. 5. 28. *So ought men to love their Wives,*

 even

even as their own bodies. 29. For no man ever yet hated his own flesh, but nourisheth and cherisheth it.

o Psal. 82. 3. *Defend the poor and fatherless. 4. Deliver the poor and needy.*

Job 29. 13. *The blessing of him that was ready to perish, came upon me.*

69 Q. What is forbidden in the sixth Commandment?

A. The sixth Commandment forbiddeth the taking away of our own life *p*, or the life of our neighbour unjustly *q*, and whatsoever tendeth thereunto *r*.

p Act. 16. 28. *Paul cried with a loud voice, saying, Do thy self no harm.*

q Gen. 9. 6. *Whoso sheddeth mans blood, by man shall his blood be shed.*

r Prov. 24. 11. *If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain. 12. If thou sayest, Behold we knew it not, doth not he that pondereth the heart, consider it?*

70 Q. Which is the seventh Commandment?

A. The seventh Commandment is, **Thou shalt not commit adultery.**

71 Q. What is required in the seventh Commandment?

A. The seventh Commandment requireth the preservation of our own *s*, and our neighbours chastity *t*, in heart *u*, speech *w*, and behaviour *x*.

s 1 Thes. 4. 4. *That every one of you should know*

how to possess his vessel in sanctification and honour.

t Eph. 5. 11. *And have no fellowship with the unfruitful works of darkness, but reprove them rather.* 12. *For it is a shame even to speak of those things which are done of them in secret.*

u 1 Tim. 2. 22. *Flee also youthful lusts, but follow Righteousness, Faith, Charity.*

w Col. 4. 6. *Let your speech be alway with grace, seasoned with salt.*

x 1 Pet. 3. 2. *While they behold your chast conversation coupled with fear.*

72 Q. **What is forbidden in the seventh Commandment?**

A. The seventh Commandment forbiddeth all unchast thoughts *y*, words *z*, and actions *a*.

y Mat. 5. 28. *Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.*

z Eph. 5. 4. *Neither filthiness, nor foolish talking, nor jesting, which are not convenient.*

a Eph. 5. 3. *Fornication and all uncleanness, let it not once be named amongst you.*

73 Q. **Which is the eighth Commandment?**

A. The eighth Commandment is, **Thou shalt not steal.**

74 Q. **What is required in the eighth Commandment?**

A. The eighth Commandment requireth the lawful procuring and furthering the wealth and

outward estate of our selves *b* and others *c*.

b Rom. 12. 17. *Provide things honest in the sight of all men.*

Prov. 15 23. *Be thou diligent to know the State of thy flocks, and look well to thy herds.*

c Lev. 25. 35. *If thy Brother be waxen poor, and fallen in decay with thee, then thou shalt receive him.*

Phil. 2. 4. *Look not every man on his own things, but every man also on the things of others.*

75 Q. **What is forbidden in the eighth Commandment?**

A. The eighth Commandment forbiddeth whatsoever doth or may unjustly hinder our own *d*, or our neighbours wealth and outward estate *e*.

d 1 Tim 5. 8. *If any provide not for his own, and especially for those of his own house, he hath denyed the faith, and is worse than an Infidel.*

Prov. 28. 19. *He that followeth after vain persons, shall have poverty enough.*

e Prov. 21. 6. *The getting of Treasures by a lying tongue, is a vanity tossed to and fro of them that seek death.*

Jer 20. 19. *Because he hath oppressed, and hath forsaken the poor; because he hath violently taken away a house which he builded not: 20. Surely he shall not feel quietness in his belly.*

75 Q **Which is the ninth Commandment?**

A. The ninth Commandment is, **Thou shalt not bear false witness against thy neighbour.**

77 Q. What is required in the Ninth Commandment?

A. The ninth Commandment requireth the maintaining and promoting of truth between man and man *f*, and of our own *g*, and our neighbours good name *h*, especially in witness bearing *i*.

f Zech. 8. 16. *Speak ye every man the truth to his Neighbour.*

g 1 Pet. 3. 16. *Having a good conscience, that whereas they speak evil of you as of evil doers, they may be ashamed that falsly accuse your good conversation in Christ.*

Acts 25. 10. *Then Paul said, I stand at Cæsars judgment seat; to the Jews have I done no wrong.*

h 3 John 12. *Demetrius hath a good report of all men, and of the truth it self; yea and we also bear record.*

i Prov. 14. 5. *A faithful witness will not lye.* 25. *A true witness delivereth souls.*

78 Q. What is forbidden in the Ninth Commandment?

A. The Ninth Commandment forbiddeth whatsoever is prejudicial to truth *k*, or injurious to our own *l* or our neighbours good name *m*.

k Rom. 3. 13. *With their tongues they have used deceit.*

l Job 27. 5. *God forbid that I should justifie you; till I dye, I will not remove mine integrity from me.*

m Psal. 15. 3. *He that backbiteth not with his*

tongue, nor doth evil to his neighbour, nor taketh a reproach against his neighbour.

79 Q. **Which is the tenth Commandment?**

A. The tenth Commandment is, **Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his manservant, nor his maidservant, nor his ox, nor his asse, nor any thing that is thy neighbours.**

80 Q. **What is required in the tenth Commandment?**

A. The tenth Commandment requireth full contentment with our own condition *n*, with a right and charitable frame of spirit towards our neighbour, and all that is his *o*.

n Heb. 13. 5. *Let your conversation be without covetousness, and be content with such things as ye have.*

o Rom. 12. 15. *Rejoyce with them that do rejoyce, and weep with them that weep.*

1 Cor. 13. 4. *Charity suffereth long, and is kind, charity envieth not; charity vaunteth not it self, is not puffed up.* 5. *Doth not behave it self unseemly, seeketh not her own, is not easily provoked, thinketh no evil.* 6. *Rejoyceth not in iniquity, but rejoyceth in the truth.*

81 Q. **What is forbidden in the tenth Commandment?**

A. The tenth Commandment, forbiddeth all discon-

contentment with our own estate *p*, envying or grieving at the good of our neighbour *q* and all inordinate motions and affections to any thing that is his *r*.

p 1 Cor. 10 10. *Neither murmur ye as some of them also murmured, and were destroyed of the destroyer.*

q Gal. 5 6. *Let us not be desirous of vain glory, provoking one another, envying one another.*

r Col. 3. 5. *Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is Idolatry.*

82 Q. **Is any man able perfectly to keep the Commandments of God?**

A. No meer man since the Fall is able in this life perfectly to keep the Commandments of God *s*, but daily doth break them in thought *t*, word *u* and deed *w*.

s Eccles. 7 20 *For there is not a just man upon earth that doth good, and sinneth not.*

t Gen. 8. 21. *The imagination of mans heart is evil from his youth.*

u Jam. 3. 8. *The tongue can no man tame, it is an unruly evil, full of deadly poyson.*

w Jam. 3. 2. *In many things we offend all.*

83 Q. **Are all the transgressions of the Law equally hainous?**

A Some sins in themselves, and by reason of several aggravations, are more hainous in the

ſight of God than others x.

x John 19. 11. *He that delivereth me unto thee, hath the greater ſin.*

84 Q. **What doth every ſin deſerve?**

A. Every ſin deſerveth Gods wrath and curſe, both in this life and that which is to come y.

y Gal. 3. 10. *Curſed is every one that continueth not in all things that are written in the book of the Law, to do them*

Mat. 25. 41. *Then ſhall he ſay unto them on the left hand, Depart from me ye curſed, into everlaſting fire prepared for the Devil and his Angels.*

85 Q. **What doth God require of us, that we may eſcape the wrath and curſe due unto us for ſin?**

A To eſcape the wrath & curſe of God due to us for ſin, God requireth of us Faith in Jeſus Chriſt, repentance unto life z, with the diligent uſe of all outward means whereby Chriſt communicateth to us the benefits of Redemption a.

z Act. 20. 21. *Teſtifying both to the Jews, and alſo to the Greeks, repentance towards God, and Faith towards our Lord Jeſus Chriſt.*

a Prov. 2. 1. *My Son, if thou wilt receive my words, and hide my Commandment with thee: 2. So that thou incline thine ear unto wiſdom, and apply thine heart to underſtanding: 3. Yea, if thou cryeſt after knowledg, and liſteſt up thy voice for underſtanding: 4. If thou ſeekeſt for her as ſilver, and ſearcheſt for her as for hid Treaſure. 5. Then*

ſhalt

ſhalt thou underſtand the fear of the Lord, and find the knowledg of God.

86 Q. **What is Faith in Jeſus Chriſt?**

A. Faith in Jeſus Chriſt is a ſaving grace *b*, whereby we receive *c*, and reſt upon him alone for Salvation *d*, as he is offered to us in the Goſpel?

b Heb. 10. 39. *We are not of them who draw back unto perdition, but of them that believe, to the ſaving of the ſoul.*

c John 1. 12. *As many as received him, to them gave he power to become the Sons of God, even to them that believe on his name.*

d Phil. 3. 9. *And be found in him, not having mine own Righteouſneſs, which is of the Law, but that which is through the Faith of Chriſt, the righteouſneſs which is of God by Faith.*

e Iſa. 33. 22. *The Lord is our Judg, the Lord is our Law giver, the Lord is our King, he will ſave us.*

87. Q. **What is repentance unto life?**

A. Repentance unto life, is a ſaving grace *f*, whereby a ſinner out of a true ſenſe of his ſin *g*, & apprehenſion of the mercy of God in Chriſt *h*, doth with grief & hatred of his ſin, turn from it unto God *i*, with full purpoſe of, and endeavours after new obedience *k*.

f Act. 11. 18. *Then hath God alſo to the Gentiles granted repentance unto life.*

g Act. 2. 37. *When they heard this, they were*

ſtrick'd

pricked in their hearts, and said unto Peter, and to the rest of the Apostles, Men and Brethren, what shall we do?

b Joel 2. 13. *Rent your hearts, and not your garments, and turn unto the Lord your God, for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.*

i Jer. 31. 18. *Turn thou me, and I shall be turned, for thou art the Lord my God.* 19. *Surely after I was turned, I repented; and after that I was instructed, I smote upon my thigh, I was ashamed, yea, even confounded, because I did bear the reproach of my youth.*

k Psal. 112. 59. *I thought on my ways, and turned my feet unto thy testimonies.*

88 Q. **What are the outward means, whereby Christ communicateth to us the benefits of Redemption?**

A. The outward and ordinary means whereby Christ communicateth to us the benefits of Redemption, are his Ordinances, especially the Word, Sacraments, and Prayer *l*, all which are made effectual to the Elect for Salvation.

l Act. 2. 41. *Then they that gladly received his Word, were baptized.* 42. *And they continued stedfast in the Apostles doctrine and fellowship, and in breaking of bread, and in prayer.*

89 Q. **How is the word made effectual to Salvation?**

A. The Spirit of God maketh the reading, but especially

especially the preaching of the word, an effectual means of convincing and converting sinners *m*, and of building them up in holiness and comfort *n*, through Faith unto Salvation *o*.

m Psal. 19. 7. *The Law of the Lord is perfect, converting the Soul: the testimony of the Lord is sure, making wise the simple.*

n 1 Thes. 1. 6. *And ye became followers of, and of the Lord, having received the word in much affection, with joy of the Holy Ghost.*

o Rom. 1. 16. *I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation, to every one that believeth.*

90 Q. How is the word to be read and heard, that it may become effectual to Salvation?

A. That the word may become effectual to salvation, we must attend thereunto with diligence *p*, preparation *q*, and prayer *r*, receive it with faith *s*, and love *t*, lay it up in our hearts *u*, and practise it in our lives *w*.

p Prov. 8. 34. *Blessed is the man that heareth me, watching daily at my gates, waiting daily at the posts of my doors.*

q 1 Pet. 2. 1. *Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and evil speakings.* 2. *As new-born babes desire the sincere milk of the Word, that ye may grow thereby.*

r Psal. 119. 18. *Open thou mine eyes, that I may see wonderful things out of thy Law.*

s Heb.

s Heb. 4. 2. *The word preached did not profit them, being not mixed with Faith in them that heard it.*

t 2 Thes. 2. 10. *They received not the love of the truth, that they might be saved.*

u Psal. 119. 11. *Thy word have I hid in mine heart, that I might not sin against thee.*

w Jam. 1. 25. *But whoso looketh into the perfect Law of Liberty, and continueth therein, he being not a forgetful hearer, but a doer of the word, this man shall be blessed in his deed.*

91 Q. **How do the Sacraments become effectual means of Salvation?**

A. The Sacraments become effectual means of Salvation, not from any virtue in them, or in him that doth administer them *x*, but only by the blessing of Christ, and the working of the Spirit in them that by Faith receive them *y*.

x 1 Cor. 3. 7. *So then neither is he that planteth any thing, neither he that watereth, but God that giveth the increase.*

y 1 Pet. 3. 21. *The like figure whereunto, even Baptism, doth also now save us (not the putting away the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ.*

92 Q. **What is a Sacrament?**

A. A Sacrament is an holy Ordinance instituted by Christ, wherein by sensible signs, Christ and the benefits of the new Covenant are represented

lented z, ſealed and applyed to believers a.

z Gen. 17. 10. *This is my Covenant which ye ſhall keep between me and you, and thy ſeed after thee, Every man-child among you ſhall be circumciſed.*

a Rom. 4. 11. *And he received the ſign of Circumciſion, a Seal of the Righteouſneſs of the Faith, which he had yet being uncircumciſed.*

93 Q. **What are the Sacraments of the New Teſtament?**

A. The Sacraments of the New Teſtament are, Baptiſm b, and the Lords Suppere.

b Mark 16. 16. *He that believeth, and is baptized, ſhall be ſaved.*

c 1 Cor. 11. 23. *For I have received of the Lord, that which I alſo delivered unto you, that the Lord Jeſus in the ſame night in the which he was betrayed, took bread, &c.*

94 Q. **What is Baptiſm?**

A. Baptiſm is a Sacrament, wherein the waſhing with water in the name of the Father, and of the Son, and of the Holy Ghoſt d, doth ſignifie and ſeal our ingrafting into Chriſt, and partaking of the benefits of the Covenant of Grace e, and our engagement to be the Lords f.

d Mat. 28. 19. *Go ye therefore, and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt.*

e Rom. 6. 3. *Know ye not that ſo many of us as were baptized into Jeſus Chriſt, were baptized into his death?*

f Rom.

f Rom. 6. 4. *Therefore we are buried with him by baptiſm into death, that like as Chriſt was raiſed up from the dead by the glory of the Father, even ſo we alſo ſhould walk in newneſs of life.*

95 Q. **To whom is Baptiſm to be adminiſtred?**

A. Baptiſm is not to be adminiſtred to any that are out of the viſible Church, till they profeſs their faith in Chriſt, and obedience to him *g*, but the Infants of ſuch as are members of the viſible Church are to be baptized *h*.

g Act. 2. 14. *Then they that gladly received his word were baptized.*

h Gen. 17. 7. *And I ſhall eſtabliſh my Covenant between me and thee, and thy ſeed after thee, in their generations, for an everlaſting Covenant, to be a God unto thee, and to thy ſeed after thee.* 10. *This is my Covenant which ye ſhall keep, between me and you, and thy ſeed after thee, Every man-child among you ſhall be circumciſed.*

Act. 2. 38. *And Peter ſaid unto them, Repent and be baptized every one of you, in the name of Jeſus Chriſt, for remiſſion of ſins, and ye ſhall receive the gift of the Holy Ghoſt.* 39. *For the promiſe is to you and to your children, and to all that are afar off, even as many as the Lord our God ſhall call.*

96 Q. **What is the Lords Supper?**

A. The Lords Supper is a Sacrament, wherein by giving and receiving Bread and Wine, according to Gods appointment, his death is ſhewed

shewed forth *i*, and the worthy Receivers are not after a corporal and carnal manner, but by faith made partakers of his body and blood, with all his benefits, to their spiritual nourishment and growth in grace *k*.

i Luk. 22. 19. *And he took Bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you, this do in remembrance of me.* 2. *Likewise also the Cup after Supper, saying, This Cup is the new Testament in my blood which is shed for you.*

k 1 Cor. 10. 16. *The Cup of blessing which we bless, is it not the Communion of the blood of Christ? The bread which we break, is it not the Communion of the body of Christ?*

97 Q. **What is required in the worthy receiving of the Lords Supper?**

A. It is required of them that would worthily partake of the Lords Supper, that they examine themselves of their knowledg to discern the Lords Body *l*, of their faith to feed upon him *m*, of their repentance *n*, love *o*, and new obedience *p*, lest coming unworthily, they eat and drink judgment to themselves *q*.

l 1 Cor. 11. 28. *But let a man examine himself, and so let him eat of this Bread, and drink of this Cup.* 29. *For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lords Body.*

m 2 Cor. 13. 5. *Examine your selves whether ye be in the Faith.*

n 1 Cor.

n 1 Cor. 11. 31. *If we would judg our selves, we should not be judged.*

o 1 Cor. 11. 18. *When you come together in the Church, I hear there be divisions among you.* 20 *When ye come together therefore into one place, this is not to eat the Lords Supper.*

p 1 Cor. 5. 8. *Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.*

q 1 Cor. 11. 27. *Wherefore, whosoever shall eat this bread, or drink this Cup of the Lord unworthily, shall be guilty of the Body and Blood of the Lord.*

98 Q. What is Prayer?

A. Prayer is an offering up of our desires to God *r*, for things agreeable to his will *s*, in the name of Christ *t*, with confession of our sins *u*, and thankful acknowledgment of his mercies *w*.

r Psal. 62. 8. *Trust in him at all times, ye people; pour out your hearts before him, God is a refuge for us.*

s Rom. 8. 27. *And he that searcheth the hearts, knoweth the mind of the Spirit, because he maketh intercession for the Saints, according to the will of God.*

t John 16. 23 *Whatsoever ye shall ask the Father in my Name, he will give it you.*

u Dan. 9 4. *And I prayed unto the Lord my God, and made my confession.*

w Phil.

w Phil. 4. 6. *Be careful in nothing but for every thing, by prayer and supplication, with thanksgiving, let your requests be made known to God.*

99 Q. What Rule hath God given for our Direction in Prayer?

A. The whole Word of God is of use to direct us in Prayer *x*; but the special Rule of Direction, is that Form of Prayer which Christ taught his Disciples *y*, commonly called the Lords Prayer.

x 1 Joh. 5. 14. *And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us.*

y Mat. 6. 6. *After this manner therefore pray ye; Our Father which art in Heaven, hallowed be thy Name,* &c.

100 Q. What doth the Preface of the Lords Prayer teach us?

A. The Preface of the Lords Prayer, which is, **Our Father which art in Heaven**; teacheth us to draw near to God with all holy reverence *z*, and confidence *a*, as children to a Father, able and ready to help us *b*, and that we should pray with, and for others *c*.

z Isa. 64. 9. *Be not wroth very sore, O Lord, neither remember iniquity for ever; behold, see, we beseech thee, we are all thy people.*

a Rom. 8. 15. *For we have not received the Spirit of bondage again to fear; but we have received the Spirit of Adoption, whereby we cry, Abba Father.*

b Luk. 11. 13. *If ye then being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?*

c Eph. 6. 18 *Praying always with all Prayer and Supplication in the Spirit, and watching thereunto with all perseverance, and Supplication for all Saints.*

110 Q. **What do we pray for in the first Petition?**

A. In the first Petition, which is, **Hallowed be thy Name**; We pray, that God would enable us and others to glorifie him in all that whereby he makes himself known *d*, and that he would dispose all things to his own glory *e*.

d Psal 64. 1 *God be merciful unto us, and bless us, and cause his face to shine upon us.* 2. *That thy way may be known upon the earth, and thy saving health among all Nations.* 3. *Let the people praise thee, O God; let all the people praise thee.*

e Rom. 11. 36. *For of him, and through him, and to him are all things, to him be glory for ever. Amen.*

102 Q. **What do we pray for in the second Petition?**

A. In the second Petition, which is, **Thy Kingdom come**; We pray, that Satans Kingdom may be destroyed *f*, that the Kingdom of Grace may be advanced *g*, our selves and others

thers brought into it, and kept in it *h*, and that the Kingdom of Glory may be hastened *i*.

f Psal. 68. 1. *Let God arise, and let his enemies be scattered; let them also that hate him, flee before him.*

g Psal. 51. 18. *Do good in thy good pleasure unto Sion; build thou the walls of Jerusalem.*

h 2 Thes. 3. 1 *Finally Brethren, pray for us, that the Word of the Lord may have free course, and be glorified, even as it is with you.*

Rom. 10. 1. *Brethren, my hearts desire, and prayer to God for Israel, is, that they might be saved.*

i Rev. 22 20. *He which testifieth these things, saith, Surely I come quickly, Amen. Even so come Lord Jesus.*

103 Q. **What do we pray for in the third Petition?**

A. In the third Petition, which is, **Thy will be done on Earth, as it is in Heaven**; We pray, that God by his Grace would make us able and willing to know, obey *k*, and submit to his will in all things *l*, as the Angels do in Heaven *m*.

k Psal. 119. 34. *Give me understanding, and I shall keep thy Law; yea, I will observe it with my whole heart.* 35. *Make me to go in the path of thy Commandments, for therein do I delight.* 36. *Incline my heart unto thy testimonies.*

l Act. 21. 14. *And when he would not be perswaded,*

swaded, we ceased, saying, The will of the Lord be done.

m Psal. 103. 20. *Bless the Lord ye his Angels, which excel in strength, that do his Commandments, hearkening unto the voice of his Word.* 22. *Bless the Lord all his works, in all places of his Dominion: Bless the Lord, O my Soul.*

104 Q. What do we pray for in the fourth Petition?

A. In the fourth Petition, which is, **Give us this day our daily bread**; We pray, that of Gods free gift we may receive a competent portion of the good things of this life *n*, and enjoy his blessings with them *o*.

n Prov. 30. 8. *Remove far from me vanity and lyes, give me neither poverty nor riches; feed me with food convenient for me.*

o Psal. 90. 17. *And let the beauty of the Lord our God be upon us, and establish thou the work of our hands upon us; yea the work of our hands establish thou it.*

105 Q. What do we pray for in the fifth Petition?

A. In the fifth Petition, which is, **And forgive us our debts, as we forgive our debtors**, We pray, that God for Christs sake would freely pardon all our sins *p*, which we are the rather encouraged to ask, because by his Grace we are enabled from the heart to forgive others *q*.

p Psal.

p Psal. 51. 1. *Have* [illegible]
according to thy loving [illegible]
multitude of thy tender [illegible] *blot out* [illegible]
our sins.

q Mat. 6. 14. *For if ye forgive men their trespasses, your heavenly Father will also forgive you.*

106 Q. What do we pray for in the sixth Petition?

A. In the sixth Petition, which is, And lead us not into temptation, but deliver us from evil, We pray, that God would either keep us from being tempted to sin r, or support and deliver us when we are tempted s.

r Mat. 26. 41. *Watch and Pray, that ye enter not into temptation.*

Psal. 19. 13. *Keep back thy servant also from presumptuous sins, let them not have dominion over me.*

s Psal. 51. 10. *Create in me a clean heart, O God, and renew a right Spirit within me.* 12. *Restore unto me the joy of thy Salvation, and uphold me with thy free Spirit.*

107 Q. What doth the Conclusion of the Lords prayer teach us?

A. The Conclusion of the Lords Prayer, which is, For thine is the Kingdom, and the power, and the glory, for ever, Amen; teacheth us, to take our encouragement in prayer from God only t, and in our prayers to praise him, ascribing Kingdom, power and glory to

him u

FINIS.